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य परमात्मने नमः ॥ ॐ अथ शिवसूत्रविमर्शिनी लि

ख्यते ॥ ॐ [illegible]

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रि॰ जेत् [illegible] श्रीस्वच्छन्द [illegible]

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कौलाष्टके, श्रीमत् सिद्धनाथपादैः स्फुटाः प्रकटाः स्वेच्छाप्रव
काः सद्गुरुमुखतो देवि कलानादान्तवृत्तिभेदशीला॥ श्री
विज्ञानभैरवेऽपि, सर्वं देहं चिन्मयं हि जगद्वा परिभाव
येत्। युगपन्निर्विकल्पेन मनसा परमेश्वरः इति, उक्तं ग॥
इति परामृष्टवित्तिः श्रीकण्ठेनापि लब्धम्। अथ
स्फुरत्तया वस्तुभेदेन संमतः इति कालिकया स
स्वीकृतानां [illegible]॥ विज्ञानतत्त्वज्ञान
मा॥ विश्वात्मनि परात्मनीति ये विज्ञे विमृश्य, तत्
देवे [illegible], उक्तं श्रीविज्ञानभैरवे, सर्वज्ञः
सर्वकर्ता च व्यापकः परमेश्वरः स एवाहं शैवधर्मा इ
नि॰ ति दार्ढ्यात् शिववेद्भवेदिति, अन्यदपि [illegible]
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सत्त्वःपूर्येम्ना

माभूत् उपेक्षात्

पर्जितु

शिवस्य भूलमेयथरत्तु।

पाम्प्रः

सन्तुग

मंविश्वपापूर्णन्

चुमञ्जताचनपुरम्मिकण्विभूतु॥

रजिस्तवैश्यविराजितः।

भजभूगना

उत्कितायांक्रियामत्तोभसद्मामृत

मेयःमविन्नु

पाभेजिनः॥

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मयंविश्वमितिप्रतिकिञ्चपयि[illegible]तुमताण्वपू

हजायस्त्र्या, नत्तग, नाजताह्मेव सिवमात्रि

हुंणस्त्रीणतमेतमाक्षकमेव विश्वमिति मज

मनुवीणक्षनेंजविमरामुतत्तं॥ यथेत्तमभ्मार्थ

कमाऽत्रैः

मेधिसूत्रीमसूत्रलसवपासैः॥ प्रकामप्र

क्षविसूत्रिगजमुवेजिकीत्रितः उक्ताममेव

विसूत्रिःमवापेक्षानिगेणतः॥ प्रातनुम

सि. मकतुतंमाद्रमीसत्रतापिमेति॥ तद्धियद्ध

वि.

९३ तुंयद्ध रुकायामुत्तं, अभेवककामकापूर्ण

कृष्टित्तुल्लेक्षीला

कान्ते, त्तरविमलमधू हूमाला, त्रुटवीत

त्यूसस्मितमत्रैण त्ल्लं रजःप्रयुक्त ट त्रै वं वि

पञ्चतविष्णुमा हक पादेन भ्रायम्र मितपूठव

यामाहकयाः मम्रीत्र्यमृतयाप्रे ज्ञायत्ता

त्रैमुष्ठ मिसात्रिमम्रजम्र मिसान्तु, यत

म्रम्रत्तुयममान्वेसमयाः मम्रत्रौपाठवति। १०

पुंश्चली अभीतमा

तस्मिन्जमिस्तत्रुल्ली हकितं, वितत्तन्तुममत्रुत्तुयन्तः ;

स्त्रीयमाङ्गिं मिकाविवाला तत्रुलेकामेपूक

मितं॥ उत्तेशमिस्तुमात्त॥ मात्रुत्तुल्लिनी तुल्लुभ्रामान्तुभुलि सिवाग्नुनिलीना॥

कामाकुता स्त्रीकृता

रीमणीवकुत्ता, मिसाडिका तत्रूंपूवसकेम

शरत्ता

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किंमात्यमप्रिङ्ः

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सा भुवमा ... वश्यमुहूर्तेन

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सुभक्त्यैत्तमक्तिः

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श्रीशिवसूत्रविवृत्तौ शाक्तोपायप्रकाशनं

द्वितीयोन्मेषः ॥२॥ इदानीमाणवोपा-

यं प्रतिपिपादयिषुरादावणुस्वरूपं लक्षयति ।

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तथाविधयावत्प्रतिभासविकल्पानि।

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सम्यगवैति, कथमन्तरङ्गत्वपदं मन्त्रम्॥

यस्मिन्पाशत्रयमाणवं पूर्णत्वेन ...। य

...। क

लक्षीनं ... मविवेकेमाया॥ किञ्चि

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इदमित्यङ्के संभृतवृत्तेनेनतत्त्वपीठवदिति ।

यस्तु सर्वीभूतस्थिताद्भुतकार्य नैमुण्यं

धृत[illegible]ज्ञीतनाथस्य ज्ञानमहत्तः नामृतःप्र

भुतक्षिप्रिं द्वाहुयेनग्योऽपि नात्रुः समीर

संपुरनराहृत्यवयत्तु सिता नाकसरहुख

ह्लादेनापोह्यखिन्नं निवसयेत नह्रीमीलनं

किञ्चित्किञ्चित् क्षिरद्वनभा नवलभनि

रालम्भालम्भं नैवकवयेत नेन्द्रियालिन

हृष्टा निसन्नस्तु भास्वरः एवं तु क्त्वा अभासि

मूः केवलं तत्त्वपीठवेता भावस्य पराभासी त्वौ

शिवस्वरूपाभासनः निरोधं संपत्तौ यत्र

पूर्णनिवृत्तौ इति । तदेवं नाडीसंज्ञानम्

वेधायत्नभासितमेजयोद्येन्द्रादेहस्वहस्तविद्यु

तु कर्मान्तरालाभासनपूर्वकम् स्वीजतपर

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वस्तुतः

Marginal notes:

सविकल्पनिस्तुतायुक्त्या / अभिनवनिस्तुतानुभवेन तां ॥

निरस्तु स्तुत्या निमीलनं / स्वतः स्तुत्या निमीलनं / भवति ॥ / धूनविति

अभव विकल्पक्रमा । / उन्मनाविविकल्पक्रमा । / सम्पूर्णपररवतपरिपूर्णतां / परमशिवास्वरूपतां / निश्चिन्तुतां विशालति ॥

मलाग्निमुखि

स्वतिधार्यः

ननवमा

+ प्रचमिस्तूसेव।

योगिनः

[illegible]

[illegible]

[illegible]